

GOOD NEWES FROM HEAVEN:

OR,

SAFE-CONDVCT,
DISCOVERING MANY
treasons and horrible plots against
euery ones soule, with helpe from God
against them, that (escaping them
all) the soule may come safe to
Heaven at last, which else
will be lost for euer.

By TIMOTHIE ROGERS Preacher
of Gods word in *Essex.*

1. THESS. 3. 5.

*I sent (vnto you Timotheus) to know your faith
lest by some meanes the tempter haue tempted
you, and our labour be in vaine.*

LONDON,

Printed by G. M. for Edward Brewster, and are
to be sold at his shop in Pauls Church-yard
at the signe of the Bible. 1627.

#55-1205

THE NEW YORK

TO THE NEW YORK

THE NEW YORK

THE NEW YORK

THE NEW YORK

THE NEW YORK

THE NEW YORK

THE NEW YORK

THE NEW YORK

THE NEW YORK

THE NEW YORK

THE NEW YORK

THE NEW YORK

THE NEW YORK



TO THE

RIGHT WOR-
SHIPFULL AND

vertuous *Ladies*, the *Lady*
ANNE BROMLEY of
Holt in Worcester-shire;
and the *Lady* MARIE

EDEN of Bollidon-
Hall in Essex, T. R.

wissheth all *Heaven-*
ly happinesse.



Ight Wor-
shipfull, I
am bold
to present
vnto

The Epistle

vnto your personages, this small Treatise of good newes, a little part of my studies, as a visible acknowledgement of my deepe engagements to you both; of which small present I may say as *Dauid* of his, 1.Sam. 30.26. *Behold a present for you, of the spoyle of the enemies of the Lord.* I match you together for diuerse respects: First, because you are
matcht

Dedicatorie.

matcht by God, aged
by him in the holy
profession of religion,
and my hope is of
you, that you haue
made choise of *Annas*
pietie, Luke 2. 37. and
Maries portion, Luke
10. 42. that though
you bee widdowes to
the world, yet Vir-
gines to God; and the
number of those fve,
Mat. 25. 2. that waite
for the Bride-gromes
coming. Secondly,

A 4 you

The Epistle.

you are matcht by the world, not onely priuatiuely in state of widdow-hood, but also positiuely in titles of honour, which the Lord sanctifie to you. Thirdly, I stand equally obliged to you both; the one of you hauing beene a bountifull friend vnto mee in time of my minoritye, and all the while I was at the Vniuersitie many yeares together; the

Dedicatorie.

the other of you a munificent encourager of my labours, since I came into these parts of Essex. My request vnto your worships is, to accept of this, as a small testimony of my gratefull mind; my request to God is to blesse it to you, and to blesse aboundātly both you, and yours; and that you may either continue here as Mothers in his Israel, or
else

Dedicatorie.

else be receiued, (when
he sees good) as Saints
and Cittizens into his
Heauenly Ierusalem.

*Your Worships in all
true obseruance,*

TIMOTHIE ROGERS.

From Much-Tey
in Essex.



To my friendly
Neighbours, and well-
beloued *Parishioners*, the
Inhabitants of *Much-*
Tey, Salutations.



BRETHREN;
what newes?
is almost eue-
ry ones que-
stion in these
dayes, abounding with such
varietie of occasions; but the
answer for the most part to
this question, doth not giue
satisfaction; there being but
little

To the Reader.

little newes either good, or certaine; and yet if it be certaine, and not good, it doth not giue content: this newes which I here bring you, is both good, and certaine; good, because it is concerning beauen, and our safe comming thither; certaine, because it is brought vs by letters directed from the Court of beauen, (the holy Scriptures) from whence there cannot come any vnt ruth, would you then heare some good newes? here it is; and that which is true and certaine? Doubt not of this: these things I haue lately published to your eares, and now to your eyes, that both

To the Reader.

both may bee witnesses of the
truth of God; as also of the
untruth and falshood, of the
diuell, the world, and flesh:
In preaching vpon the Lords
Prayer vnto you, I insisted
longer on the sixth Petition
then at first I intended; for
entring into the maze of spi-
rituall temptations, I could
not so speedily find the way
out, as I had thought; the
matter is very weighty, for
how many would go to hea-
uen, if the diuell, the world,
and the flesh would let them;
or let them alone? which will
neuer be; besides, this subiect
is not so ordinarily handled,
as some other points of Chri-
stian

To the Reader.

*stian Religion are: Brethren,
the unfained desire of my
soule is, that your soules may
be saued; meerely out of this
desire, haue I bene content, to
put these notes to print; that
comming thus afresh againe
to your memories; they might
be more deeply imprinted in
your hearts; vse them well
and aduisedly, that thus
being acquainted with the
subtill snares of hell, you may
escape them all, and so though
it bee very hard get safe to
heauen. I haue bene larger
in those temptations of Sa-
tan, as being my chiefe scope;
and very brieft in those of
the world and the flesh, being
more*

To, the Reader.

more usually handled, and better knowne: if you gaine any fruite hereby, thank God for it; and remember alwaies to pray for your Pastor, that daily prayes for you; that so his labors may be profitable among you, and effectuell in your hearts for your euerlasting saluation.

An vnworthy Minister
of the Gospell of
Christ; yet your
louing Pastor.

Timothie Rogers.

Safe-conduct for heaven: disclosing the

Temptations of

Satan

concerning

1. Our spirituall estate. pag. 70
2. Holy meanes of saluation. p. 34
3. Faith. p. 53
4. Our outward condition, prosperitie or aduersitie. p. 68. & 71
5. Holy life. p. 79
6. Euill cogitations. p. 102
7. Fitted to our inclination. p. 109
8. Proceeding by degrees. p. 117
9. Yeelding for aduantage. p. 128.

the world

1. That earthly things are most excellent; goodly things. p. 142
2. That we should bee so well, and liue better, if wee had them. pag. 152.
3. That they are our owne, and will sticke to vs, to helpe in need. pag. 149.
4. Stealing away our heart. p. 160
5. Striuing to bee serued before God. p. 163
6. Crossing Gods proceedings, to bring vs to dislike them. p. 165

the flesh

1. Receiuing euill suggestions p. 182
2. Ingendring euill motions. p. 183
3. Resistling good motions. p. 184
4. Striuing with God for preheminance. p. 185
5. By false perswasions. p. 186
6. By spurring on our vnuly affections. p. 188

Remedies against the temptations of

Satan: see where each particular temptation is handled.

The world.

p. 137

The flesh.

p. 178



GOOD NEWES

from Heauen.

Parishioner.



Sir, I perceiue
you are bound
for heauen;
what newes
do you heare I pray you?
is it possible thinke you, to
get thither in these dange-
rous times?

B *Pastor.*

Pastor.

Good newes, God bee
praised; it is not onely
possible but certaine, if
men will bee at the cost,
and paines, which few will
be at in these dayes; they
thinke that heauen will
come alone, and that
Preachers make more a-
doe about it then needs;
but if they will assay it,
they shall find that the
busiest peece of worke, that
euer they tooke in hand all
their liues, and that it will
cost the setting on, be-
fore they can get heauen:
But what moues you to
make this question, whe-
ther

ther it bee possible.

Parish. Because they say we haue so many enimies, strong, and craftie, lie in waite for vs; and doe continually lay their ambush plots and traps, so thicke euen as haile-shot in our way to catch vs, that it is not almost possible for any to escape them.

Past. This that you say of our enimies is most certaine true; so that if wee had no better skill then our owne, it were not onely almost but altogether impossible to escape thow them, or get to heauen; we should be sure to

Gal. 6. 16.

lie in the dust; but our renowned and worthy Generall, the Lord Iesus, Master of the field, hath broken thorow victoriously himselfe, & made way for his followers; he hath provided for vs safe conduct, and direction, which if we follow, safe and good; but I must be plaine with you, you must take paines and haue all your wits about you, for you must goe all the way by *a rule*, or line stretcht from heauen, called the *word of God*, which if you let go neuer so little, you shall presently be intrapped by the enimie where

where you shall bee most
wofully vsed if not cruelly
murdered : but if you will
go along with me, you shal
speed no worse then I doe,
let vs keepe to our dire-
ction, and then feare not,
but by Gods grace wee
shall come safe to heauen.

Parish. Blessed bee the
Lord that hath sent you
this day to keepe me com-
pany, and go before mee;
for sure if I had gone a lone
my soule had beene surpris-
ed and lost, though it had
had a thousand liues; ô
poore creature that I am,
ô my poore soule.

Past. Why, how now

B 3 man?

man? what is the matter?
wherefore do you so quake
and quiuer?

Psalm 55. 5.

Parish. O my heart doth
euen tremble to thinke,
what horrible danger I
was in, and was not aware
of it.

Past. Well, be of good
cheere, feare not, hold fast
by the line, the rule of di-
rection, follow me, let not
go your hold, and all shall
be well by the grace of
God.

Parish. The Lord grant
it, and send vs good speed:
but I pray Sir, what eni-
nimies are these, that are
so much spoken of?

Past.

Past. There are three great Commanders, the diuell, the world, and the flesh; all which muster together, and marshall themselves in battaile araie against euery soule; hauing each of them their seuerall stratagems, most cunningly laid, and craftely contriued; these I shall shew you, and point out to you as they lie in our way, all along as we go: and first to begin with the diuell, who is our arch-enimie, and the chieftaine of the hellish champertrie; hee hath sundry fearefull properties; as first, hee is very

*Three great
enimies of
our soules.*

1. Pet. 5. 8.

Rev. 20. 2.

Rev. 12. 3.

9.

Matth. 13.
25, 39.

strong and powerful, therefore called a *roaring Lion*; very craftie-headed, and subtile, therefore called *the old Serpent*; very malicious and enraged (he will yeeld to no peaceable treatie, but onely vpon condition of the losse of the soule) therefore called a *red Dragon*; he is very vigilant, and watchfull, and so compared to an *envious man* that is stirring by night, to sow tares among corne, waking to do mischief when others sleepe; he is very diligent, and laborious, and therefore compared to a Ranger, whose walke is the world,

world, going to and fro in
the earth, and walking up
and downe in it, not think-
ing much to take any
paines, neither is he euer
weary thereof, that he may
destroy soules. Lastly, he is
exceeding false; *there is no
truth in him*, there is no
trusting of him; when hee
speakes you fairest, hee
meanes you worst; he will
speake you faire, and cut
your throat (as it weare)
deadly wound your soule.

Iob. 1. 7.

Ioh. 8. 48.

Parish. Oh alas, what an
horrible Monster is this,
for euery poore soule to
grapple with? what! a
Lion, a Dragon, an old
B 5 Serpent,

Serpent, an Enuious man, and all in one? Who is able to fight with this beast, or to wage warre with him? surely none but Christ, and a Christian that hath Christs vertue in him: I see well it is no playing with the deuill, but worse then madnesse; as all they do, that dally with sinne, for if it be sin, the deuill is in it sure: but I pray you shew me some of his snares, and dangerous temptations.

Past. To shew you the particulars thereof weare impossible, because they are innumerable; for hee
tempt

from Heauen.

II

tempts all persons, in all places, at all times, in all things, in all actions.

First, I say he tempts all persons, rich and poore, high and low, learned and vnlearned, Princes and meane men, Preachers and Hearers, Lawyeres, Merchants, Tradsemen, Husbandmen, Masters, Seruants, Students, Trauelers, all of all conditions, of both sexes, both men and woman, one as well as another, bee they what they will be, hee will set vpon them, and haue about with them hee will trie a fall with them, or else hee will

I.

*The diuell
tempteth
all persons.*

2.
In all places.

Ion. 2. 4.

will want of his will.

Secondly, he tempts in all places, within doores and without, in the shop, in the ware-house, in the hall, in the kitchen, in the fellar, in the parlour, in the barne, in the chamber, in the closet, in the study, in the bed, at thy board, in the prison, and dungeon, in the market, in the seate of Iustice, in the Church, yea, the Pulpit, in the fields, on the sea, yea in the bottome of the sea, as he tempted *Iouab* in the Whales belly to dispaire; vnder ground, and on the tops of mountaines, and in the

the clouds, as hee tempted our Sauour; there is no place free from; and no maruell, when we see him crept into Paradise to our first Parents.

Thirdly, he tempts at all times; in child-hood, in youth, in middle age; in old age; by night with sleeping dreames, and by day with waking dreames of worldly vanities; he tempts you in company, and when you are alone, hee will let you alone at no time; whether you obserue it or no, he is alwayes insnaring of you, the onely difference is when you obserue him not

3.
At all times

not, you are in most danger of all.

4.

In all things

Fourthly, I say hee tempts in all things, for he knowes how to make any thing a temptation to thee, viz. an intisement vn-to sinne, house, ground, land, stocke, cattle, wares, plate, iewels, money, goods, household-stuffe, meate, drinke, apparell, fire, water, orchards, gardens, bookes, friends, foes, husband, wife, children, seruants, there is not any of these, or any thing else, that thou canst see, touch, meddle with, or haue to do with all, but the deuill can,

can and will, if you take not heede of it, make it a snare vnto your soule; by drawing you to set your heart too much vpon it, to delight too much in it, and trust to it or else to abuse it, by running into excesse in the vse of it.

Fiftly, hee tempts vs in all our actions; when you are well-doing to draw you to do ill, when you are ill-doing to draw you to doe worse; in buying and selling, bargaining, eating, drinking, walking, talking; in all our worldly employments he tempts. Further also in the workes of charitie,

5.

*In all our
actions.*

ritie, yea in the workes of piety, when we are conuersing with God in holy exercises, praying, reading, meditating, &c.

Thus then you see that the particulars of Sathans temptations are infinite many; but yet for your satisfaction, and behoofe, I will do what I can, to lay open to you some of the chiefest; and draw a great many to some principall heads, which you being well acquainted with, may know the better how to be directed as touching verie many particulars besides, which are reducible here-
unto

unto, or such like.

Parish. I see now by this that you haue said, that I haue beene hitherto very foulely mistaken, and in a great errour; for I had not thought that euery body had beene in danger of the deuill, or troubled with him, but onely some bad people, as witches, theeues, murderers, and such like: as also a few simple people that are said to be troubled in minde, but none others I thought; and I dare warrant you on my knowledge, there are abundance of the same mind euery where: Oh, how grosely
are

are they deceiued! but I pray proceed in your course, to lay open vnto vew some of Sathans principall temptations.

*Nine sorts
of the di-
uels temp-
tations.*

Past. Go to then, I will draw them into some rankes and set them all on a row, that you may discern them the better. Satans temptations therefore are some concerning our spirituall estate; other some concerning the holy meanes of saluation; a third sort touching our faith; fourthly, concerning our outward estate in the world either of prosperitie or aduersitie; fifthly, touch-
ing

ing an holy life; sixtly, temptations of euill thoughts and imaginati-
ons; seuenthy, such as are fitted to our inclinable disposition; eightly, methodical temptations working by degrees; ninthly, yeelding temptations, giuing way for the getting of more aduantage.

Parish. What wonderful troupes are here discouered al' on a suddaine! who would once haue imagined, that there had beene so many, so closely coucht together?

Past. Yea, if you should see them all you would say
so;

*The first
sort of temptations of
Sathan.*

I.

so but alas, you see but a little part of them, onely the vantgard, all the reareward is behind: but to come to the first troupe, & to lay open that vnto you first, namely his temptations concerning our spirituall estate and condition of our soules. Thus he tempts men diuersely, and preuailes with a great many. First, perswading them that their estate is passing good, when indeed it is very bad: thus the Pharisee, Luke 18. 11. *God I thanke thee (saith he) that I am not as other men are, extortioners, vniust, adul-*

adulterers, or euen as this Publican; whereby appeares that hee thought himselfe a good and godly man, making no question of it, but yet hee was farre wide, for our Sauiour concludes, that he went away vniustified, and therefore was a wicked man. Such another was the young man in the Gospel, Mat. 19 20. who thought, and shamed not to auouch, that he had all his life kept Gods commandements, and therefore could not chuse, but thinke himselfe at least quit with God; and out of his danger, nay rather
God

Ioh. 8. 41.

God in his debt, for keeping his commandements, then he in Gods for breaking any of them; and yet we know what became of him, he turned his backe vpon Christ & heauen to, and so went away with the losse of both. Such weare the Iewes that thought that God was their father, and said so too; brauing it out with our Sauour; but he tels them the contrary. And thus the diuell deales with numbers among vs in these dayes and ouercomes them; who thinke that they are in as good a case for their soules as the best,
and

and as well in the fauour
of God as any other; and
yet it is apparent to the
contrary: for as much as
they were neuer yet
hewed, and hammered by
the Law; softened, and
meekened by the Gospell;
but still remaine the same
they were borne, or worse,
nothing but nature in
them; carnall, worldly,
prophane, loose of life,
grosely ignorant they are,
or at the best coloured a
little with Religion, being
vnder the sunshine of it;
and yet thinke themselues
sound Christians, and the
good people of God; nor
shall

shall all the Preachers in the world perswade them to the contrary; Oh confident people and vnwise! So strongly hath the diuell intangled them, in this snare, wherein hee holds them so fast, that there is no getting them loose, because they will not; Oh that they would bee willing! what good might be done! that they would thinke worse of themselues that their case might bee better, which they must do, or else it will neuer be; why should they not bee willing to come out of the snare of the diuell, wherein they

they are taken captiue by him at his will. But as the Pharisee, so they, thinking themselues not so bad as others, vniust, extortioners, adulterers, &c. but as the rich man, that they keepe Gods Commandements, at least as well as others do, therefore care not to become better, and soe remaine starke naught. O wofully seduced soules! the diuell hath them, and will hold them, while they are of this mind.

Secondly, others hee deales withall after another fashion, for they
C being

being in a good estate euen of regeneration; hee tempts them to think they are very bad; euen out of Gods fauour, and in the state of damnatiō, reiectēd of God, and cast off. Thus *Ionah* being in the bottome of the deepe, and (as himselfe saith) *In the belly of hell,* Chap. 2. 2. *then I said I am cast out of their sight.* ver. 4. So *Dauid*, Psal. 31. 22. *I said in my haste, I am cut off from before thine eyes.* And *Heman*, Psal. 88. 6. 7. *Thou hast laid me in the lowest pit, in darkenesse, in the deepes, thy wrath lieth hard upon me, &c.* And the Prophet

Prophet, Psal. 77. 7. *Will the Lord cast off for ever? and will he be fauorable no more? is his mercye cleane gone for ever, doth his promise faile for euermore? hath God forgotten to be gracious? hath he in anger shut up his tender mercies?* Whereby appears that he was mightily assaulted thus to thinke. And thus Sathan set vpon *Iob* by the mouth of his friends, as appears by diuerse passages in that booke. And thus he tempts not a few sound belceuers in these dayes; taking his aduantage of the tender age of some, being but

C 2 lately

lately brought to the faith; and therefore but weake as yet, and their ioynts not so well settled, and therefore more easily he makes them stagger.

Others hee takes aduantage against, and as it were his rise to leape vpon them, from some foule sinne, and fall of theirs, so keeping them downe, and holding them vnder, that they can scarce discern the light of Gods countenance or heauen, hee lies so hard vpon them; and then they thinke themselves almost in hell; nay sometimes they yeeld them-

themselves as conquered
by him, who keepes them
downe buffeting them, till
he make them say, ô thine
thine Sathan; I yeeld, God
hath forsaken me: and what
a pitteous case is this? But
this is in their haste and
fore extremitie; for God
will not loose them so for
all that.

Parish. Be there no re-
medies to helpe, and re-
lieue our selues withall
against these temptati-
ons?

Past. Yes, God of his
goodnesse hath prouided
well for vs: this therefore
you must do, you must

C 3 deale

*Remedies
found trial.*

*Note by
false rules.*

deale soundly, plainly,
and thoroughly, in trying
their estate, that so you
may truly see, and find out
in what case the soule is,
and in what state you stand
before God; for which
purpose, you must weigh
your selfe, not in the large
scales of selfe-conceit,
selfe-loue, carnall reason,
&c. For they will not cast
you, vnlesse you haue
some horrible and hainous
sinnes sticking on you,
such as the gaole claimes
for its right, no nor some-
times then neither: But
weigh your selfe with the
scales and weights, of the
Sanctuary

By Gods
Word.

Sanctuary (the holy
Scriptures) which are like
gold-weights , which will
shew if there bee but a
graine or lesse wanting:
So the Word of God will
cast you , if you want but
one ace of a good man;
yea though you had mas-
ses of money , or moun-
taines of gold on your
backe , and *load* your selfe
with this thicke clay: as
Belsazzar was weighed
in the ballance , and found
too light , for all the
wight of his kingdome
that lay on his backe: but
if you hold weight by this
ballance of the Sanctuary,

Habak. 2. 6.

*Not by our
owne heart*

*Nor neigh-
bours.*

all is well and good; you may bee sure you shall go for currant before God. In a word, trie your selfe well by the Word of God, which will tell you the truth; but in any case not by your owne heart, which is deceitfull aboue all, its a false measure, and *He that trusts his owne heart is a foole*, Pro. 28. 26. Nor yet by your neighbours; (*for the Lord seeth not as man doth*, 1. Sam. 16. 7.) especially if they bee flatterers that sooth you vp, for such do but helpe Sathan to set his net to catch you, Pro. 29. 5.

A

*A man that flattereth his
neighbour spreadeth a net
for his feete. Well then
take the right touchstone,
Gods Word, trust onely
to it, which will shew thee
truly what thy state is, and
dare not to thinke thy
selfe in the fauour of God,
or state of saluation, vn-
lesse the Word of God
doth warrant it to thee,
and giue thee prooffe
thereof; which if you doe,
then cast not away your
confidence which hath great
recompence of reward; hold
your owne, and know
your estate to bee good,
whatsoever Sathan shall*

C 5 suggest

*Heb. 10.
35.*

*The second
sort of the
diuels rep-
tations.*

*Two wayes
he hindreth
holy means*

suggest to the contra-
rie.

Parish. What say you
of the second sort of Sata-
nicall temptations, viz.
concerning the meanes of
saluation; the holy exerci-
ses of Religion, both pub-
like and priuate?

Past. Two things hee
endeauours principally
concerning this matter,
I. To keepe men altoge-
ther from the vse of them,
or as much as hee can;
which if hee can not doe;
then Secondly, that they
may abuse them to their
owne destruction.

I.

For the first, if it bee
possible

possible hee will keepe
them from the meanes,
knowing that is to worke
surest for himselfe, ther's
no hope to catch the fish,
that will not come neere
the baite; whereas if it
come to it, though but
to play with it, it may bee
caught; so mens soules by
the meanes: therefore
Sathan will (if he can)
keepe them away.

For effecting whereof
hee vseth sundry flights,
as bringing some to his
bow, to dispise the meanes
for the homelinessse,
and seeming-unsufficiencie
thereof, as Preaching is
but

but an houres talking; cold prayers; can they saue my soule? and such like many: (as the Israelites their light Manna: and *Naaman* the common water of Iordan) or else finding fault with Church, and ministry, so all must be faulty; thus do sectaries.

Others, though they will not seeme to dispise the publicke, yet the priuate, and family-duties they doe, thinking them meerely needlesse and new vpstart customes: thus haluing with God, which the diuell is glad of, hoping that all will fall to his

his share at last. Others though they conterne not (they say) neither the publike, nor priuate, yet they thinke the not of such necessity, but they may vse them at their libertie; as their apparell, to put on or leaue off, as they list themselues, and as they see good.

Others though they go not to Churh, yet as long as they reade good books, and prayers at home, they hope God will hold them excused, yea so the tempter tels them indeed; but God saith, *He that turneth away his care from hearing his*

*his Law, euen his prayer
shall be abomination, Pro.
28.9.*

Otherwise Sathan holds
men from the meanes, by
laying blockes in their
way, which hee thinkes
they cannot leape ouer,
nor remoue; so with *Paul*,
who was to go to Preach
to the Thessalonians. 1.
Thes. 2. 18. *we would haue
come vnto you, euen I Paul,
once and againe, but Sathan
hindred vs.* and if he might
haue his will, whensoever
we goe forth to heare a
Sermon, or about any ho-
ly exercise, he would break
our legges or worse.

Some-

Sometimes hee per-
swades people that they
haue very lawfull, and iust
occasions of absence, or
omitting, when it is not
so; as gentlefolks, because
they haue not a compleat;
attendance to go in state;
the poore because they
want apparell; the old be-
cause of their age; and the
lame because they cannot
go; though neither of
these but can make shift
to go further with the
helpe of a beast, vpon
their worldly occasions, as
their owne conscience tels
them; and can their beast
bee put to a better worke,
then

then to helpe them to
Godward? Others not in
Winter, the weather is so
cold, and wayes so bad, nor
yet in Summer the wea-
ther is so hot: The Lawyer
hath his clients to come to
him for counsell: the
Tradesman is going to
Church to serue God,
perhaps on the Sabbath-
day there meets him a
chapman to buy wares,
he can go no further, a ve-
ry lawfull excuse, for a
man must liue on his
trade. The Country-man
must stay home to watch
his fruite at time of yeare
from being stolne, or some
such

such thing, or hedg-keepers from breaking his hedges: The good Housewife, but bad Christian, hath her brewing, baking, washing in hand on that day, &c. Thus the diuell makes a match with them, they strike it vp contented, they haue their owne wils, they loose their soules.

Others he workes vpon that are of honest hearts (I hope) to withdraw them from the meanes, perswading them that they take Gods Name in vaine, because they profit not by them, and do but increase their owne condemnation,
and

and therefore that they were better not vse them at all: thus he appeares to these in the likenesse of conscience.

Secondly, if he can by none of these trickes preuaile, to hold men of from vsing the meanes, but that they will bee tempering with them, then will hee vse his skill, to make them abuse them, to their owne perdition: for Gods Word is like the poole of Bethesda, wherein one might as well be drowned, as cured; and so other holy ordinances, for the effecting hereof he vseth sundry flights,

as

Ioh. 5.

*Sundrie
sights in
abusing the
means,*

as that they shall not vse
them in feare, and reue-
rence, but without prepa-
ration, due regard, or vn-
derstanding: 2. not in faith
and confidence, that they
and their seruice are accep-
ted with God, (that they
venture,) or that through
Gods blessing they shall
be effectuell for the wor-
king of grace, (that they
know not:) 3. not in lowli-
nesse, and humilitie, but in
pride, and vaine-glory:
4. not in vprightnesse and
sinceritie, but without
true feeling, and ouerlie:
5. not in zeale and feruen-
cie, but coldly, and with
deadnesse

deadnesse of heart : 6. not with perseuerance, and constancie, but ficklely, and in an vnsetled course.

For the better compassing of this his purpose, & that he may keep out true grace, he stops vp the passages, and blockes vp the wayes to the soule, both of ingresse at the eare, and egress at the mouth: thus it comes to passe oftentimes, that many are at Church while the Word is preaching, which neither heare it with their eares, nor receiue it with their hearts, nor open their mouthes in prayer,
and

and praising God; their mindes are so stuf and dammed vp with the muddy thoughts of the world, euen then, and there. Oh simple people, and much to be lamented, that willfully loose all their cost, paines, and time in doing something, because they will do it no better; and at last receiue for their recompence, torment in stead of thankes!

Parish. What remedies haue you against these kindes of temptations?

Past. First, deeply to consider, and throughly to bee perswaded of the necessitie

Three remedies against neglect of meanes.

necessitie of these holy
meanes, 1. in regard that
God commandes them,
who hath absolute autho-
ritie ouer vs, as 2. Tim. 4. 2.
*Preach the word, be instant,
in season, out of season, re-
proue, rebuke, exhort: so*
Ioh 8. 47. *He that is of God
heareth Gods word; and Ioh.*
5. 39. *Search the Scriptures,*
ther's the Word Preached,
heard, read, and meditated
vpon: and further, Deut.
6. 6. *These words which I
command thee, shall be in thy
heart, and thou shalt teach
them diligently vnto thy
children (ther's Catechi-
sing) and shalt talke of
them,*

them, when thou fitteſt in thy houſe, and when thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt vp; (ther's conference :) ſo 1. Theſ. 5. 17. *Pray without ceaſing*; ther's prayer; and ſo for the reſt; ſeeing God in his wiſedome, hath ordained theſe meanes, doe not thinke them needleſſe or ſimple: what folly is't to worſhip a god, whom wee thinke not ſo wiſe as our ſelues?

Secondly, the neceſſity in regard that our ſpirituall life, cannot be maintained without them; for as the
body

Luk. 8. 55.

body cannot liue long, without the bodily foode, no more can the soule, without the wholesome foode and good diet of spirituall exercises, but will pine, and wast, welter away, and starue: hence the Word is compared to *seed which begets vs*, 1. Pet. 1. 23. and to *sincere milke*, by which we are nourished when we are begotten, 1. Pet. 2. 2. For as Iesus said of *Iairus* daughter, when he had raised her from death to life, *giue her meat*; so of those that are raised to spirituall life, giue them meat; viz. Word, Sacraments,

ments, instruction, comfort, &c. or else they die.

Secondly, consider & believe the vtilitie and gaine hereof; they helpe to bring vs to true blessednesse, and to make vs thriue and prosper; as the man is said to be blessed, *Psal. 1.* Whose delight is in the Law of the Lord, and meditates therein day and night, hee shall bee like a tree planted by the riuers, &c. and whatsoever hee doth shall prosper.

Thirdly, as a mans good stomacke to his meat, is a cause of good health, and a signe thereof too, so is an

D

hun-

2.

3.

hungry appetite of the soule to the meanes, a signe of some spirituall good health thereof; and doth procure it further.

7. Remedies
against a-
buse of the
meanes.

I.

2.

As touching the abusing and corrupting of the holy meanes, the remedies are: First, beware you chop not too hastily, out of your worldly matters, into conference with God; wipe your mouth well, that the draffe of the world do not hang on your lips. Secondly, put off the shooes of earthly mindednesse, and carnall conceits, empty your selfe well of all such matters; for if you be

bee stufte therewith, there will be no roome, for the acceffe of spirituall graces. Thirdly, looke well to your feete, viz. the affections of the foule, on which it either standeth, or falleth, as feare, loue, zeale, delight, desire, hope, &c. Fourthly, haue a sensible feeling of your own spirituall wants, a supply wherof you seeke, in those holy exercises you go about. Fiftly, call home your thoughts from all wandrings, & fasten them with all fixednesse vpon the businesse in hand; as if you would sticke the arrow in the white; so *Dauid*,

3.

4.

5.

6. *Psal. 108. 1. O God my heart is fixed.* Sixthly, set your selfe as in the very presence of God; who searches and knowes the heart, and lookes full vpon you, desiring to approue your selfe to him alone therein, not vnto man.
7. Seauenthly, know well that the outward presence, gestures, or voyce, without the consent of the heart, make no sweet or pleasing musicke in the eares of God, but a base discording sound, the sacrifice of fooles, *Eccles. 5. 1.* Be sure therefore first, to set your heart in good tune; as the skilfull Musician first
tunes

tunes his instrument; and then makes musicke; & be sure to find your heart humble, and teachably softened, when you are to heare, that so the sweet dew of heauenly doctrine; may sinke, and soake well in; then it will root and fructifie.

Parish. It stands with great reason it should be so indeed; the Lord giue mee grace to do so. Now I pray lay open the third sort of the diuels temptations.

Past. They are concerning saving faith; concerning which the enemie vs-eth a great deale of his

D 3 diuel-

*The third
sort of the
diuelstemp
tations.*

diuellish skill; for by how much more rare, and precious, excellent, and necessary of all other things it is, by so much the more he enuies any man so good a thing; for he knowes well, that whosoever can get it, shall bee saued by it, in spite of his malice; now therefore hee falls to working, and as hee will at no time be idle, so much lesse in this case, in keeping men from faith, or at least from the comfortable vse and benefit thereof, by one wilde or other, if possibly he can.

I.

First therefore he pesters
mens

Many mistakings of faith.

mens minds with manifold mistakings of faith; as Papists to thinke it to bee nothing else at the best, but generally to assent, to the truth of those things which are reuealed concerning God, and his will; nay not so much will serue turne; onely to beleue as the Church doth; though they know not what that is; which is in plaine termes, to beleue they know not what; and is not this a trim toy that the diuell deludes them with?

So many ignorants and Protestants at large, thinking faith to be their good

seruing of God, and doing their true intent, and such like stuffe: yea and of the better sort, that haue more knowledge; to thinke it is to belecue that all is true that God hath spoken; to professe true religion, and liue in some obedience.

Besides hee deceiues some true, yet weake beleeuers; by mistaking of faith, while they thinke it must be a full perswasion of the heart; of saluation by Christ; well, go to faith he, hast thou this full perswasion? Thou knowest in thy owne conscience thou hast it not; what! full? Nay art thou

thou not full of doubting? Thou knowest it is so; therefore thou hast not true faith, as thou hast fondly imagined: thus herein the diuell deales with the poore feeble Christian, as the thiefe on the way with a true man, first stoneth him with a blow on his head, that hee shall not know what ground hee stands on, or bee able to hold his ground; and then falls to rifling and robbing him of what he hath.

Secondly, hee troubles true beleeuers, not onely by mistaking the nature & definition of faith, but also

D 5 by

2.

*Misjudging
of our selues
concerning
faith.*

by misjudging of themselves concerning it; that they haue no faith at all, no not so much as a graine of mustard seed, though they haue had experience and good prooffe of it in time past, yet what of it now they are to seeke; and though they know that sa- uing faith cannot be viterly lost, for a reall member of Christ, can neuer become a limbe of the diuell more, yet therefore now they thinke that that was not true faith, which yet indeed was true and good; and so is still, though now hid from their eyes, by the interpo-

interposition of a foggie
mist, and fearefull blacke
cloud of their sinfulness
and vilenesse, cunningly
caused by the imposture of
Satan, who setteth before
their eyes, and as it were
wrights in text letters, the
more to affright them, in
the most fearefull and odi-
ous manner that hee can,
their wants, and weaknes-
ses, vnthankfulness, and
disobedience toward God;
yea all their sinnes; oh how
haynous! how innumera-
ble! how often iterated!
how many wayes aggra-
uated! against the light of
nature, the light of grace,
the

the checks of conscience,
~~the~~ sweet motions of the
holy Spirit; notwithstanding
such gracious meanes
and so many mercies; as also
their vowes, promises,
profession, and couenant
with God to the contrary:
And further the diuell affrights
them, with shamefull falls
of others, better then themselves;
and therefore much lesse shall
they bee euer able to hold out;
especially when disgrace,
persecution, torments, and
death shall trie them.

Oh what heart is able
to conceiue (vnlesse it bee
such another) what wofull
per-

perplexitie such are in? for
faith they thinke they
haue it not, indeed they see
it not now; for it is vnder
couert; Sathan hath hun-
ted it into a hole, and as
it were with these his
charmes coniured it, into
a very narrow roome; but
yet vtterly to expell it, he
shall neuer be able, vse hee
all his skill.

Thirdly, others, and those
not a few, nay the most in
these dayes, he tempts to
presume of the fauour, and
good-will of God vnto
them, without the warrant
of the Word of God; nay
against it: they boldly
per-

3.

Presuming.

perswade themselves, and the diuell sets them on, that all their finnes are pardoned, and they shall be saued by Christ, as soone, and as well as the best of them all. Oh who are so bold and confident in all the world as these? who so bold, as they that are most blinde? who though they bee in present danger of fire, water, a drawne sword, or to haue their throat cut, feare not, because they see not; so these, they feare nothing, they doubt not; nay neuer did, but had a good faith in God euer since they can remem-

remember; yea and before
that too; for their faith
is such a manner of thing,
as was naturally bred in
them: and must it not
needs bee excellent ware
then thinke you, & such as
will go for pay with God,
that comes out of such a
stinking kenell? *who can
bring a cleane thing out of
filthinesse?* Ioh. 14. 4. Thus
the diuell slights of these,
and cheates them with the
counterfet of presump-
tion, for the currant coyne
of faith; brasfe for gold,
a brasen faced faith, it may
iustly be called, that will
not be put out of counte-
nance,

nance, by any truth, or
plaine-dealing; no nor yet
by all the Preachers, and
Diuines in the kingdome.
The Lord awaken such,
and make them wiser, for
else the diuell will haue
them, there is no shift for
it.

Parish. What remedies
haue we against these wo-
full dangers?

*Two reme-
dies.*

Past. We must take the
counsell the Apostle giues,
Tit. 2. 2. to aged men, viz.
to be *sound in faith*; not as
though it belong'd to
them onely; or that youn-
ger folke might bee vn-
sound, not so; but that the
elder

elder that haue more
yeares on their backes, and
experience, might be en-
samples of soundnesse to
the younger; all must bee
sound in faith, that would
be saued by faith; sound
both in knowledge, iudge-
ment, and affiance.

And therefore secondly,
we must proue, and ex-
amine whether our faith
be sound or no; not by the
outside of it, for so you
may be deceiued, as most
are: faith will sometimes
looke withered, and wea-
ther-beaten, and yet haue
good life, and substance in
it, as herbes and trees in
Winter;

Winter; and a ship that hath beene three or foure yeares out at sea, comes weather-beaten home, but rich treasure in it; it made a brauer shew when it was emptier. Sometimes also there is a gay outside, and blaze of faith in boasting confidence, but within very rottenesse, such as is the faith of presumers: you must therefore open your faith, and looke into it; search it well, and see how it is within; which if you will not do, I will not beleue that you haue true faith; nay I know the contrary; it is but as a beautiful

full apple to the eye, and rotten at koare. How faith is begotten may bee knowne, and differs from presumption, there are diuerse excellent Treatises in print declaring; some set forth not long since by great, and experienced Diuines; one intituled *Mans active obedience*; another *A Treatise of Faith*; a third; *The doctrine of Faith*; with others many moe, whereunto I referre you, some briebe notes of triall, you may find in the *Righteous mans Euidence*.

Parish. Now if you thinke good say something

thing of the fourth sort of temptations, viz. concerning our outward estate in the world:

*The fourth
sort of Sa-
thans tem-
ptations.*

Past. Euery one as touching their worldly condition, is either in prosperity, or aduersitie, and the diuell is provided to insnare them both wayes.

I.

*Fine waies
in prosperi-
tie.*

First, in prosperitie, hee seekes to puffed vs vp in pride, and makes vs to swell in aduancing of our selues, and despising of others; for as full feed sweles the body; so doth wealth, and prosperity the soule, vnlesse by a carefull vse of spirituall

spirituall good Physicke it
be kept low: thus was
good *Hezeckiah* ouer-
come; when his treasu-
ries were full, *his heart was*
lifted vp, 2. Chro. 32, 25.
and so proud *Nebuchad-*
nezzer: *Is not this great*
Babylon which I haue built?
&c.

Secondly, hee tempts
men to carnall confidence,
and securitie; to thinke
while they are in prosperi-
tie, that they shall see no
change, nor know no
want; they shall doe well
enough, howsoeuer o-
thers speed; and which
way soeuer the world goe,
they

2.

they haue that, that will beare the out; thus to trust to staffe of reede: herewith *David* was somewhat intangled, Psal 30.6. *In my prosperitie I said, I shall neuer bee moued, Lord by thy fauour thou hast made my mountaine to stand strong: thus Babilon; I set as a Queene and shall see no sorrow,* Reu. 18.7.

3.

Thirdly, foe to worldlinesse, to set our affections too much vpon earthly things, to spend too much time, and thought, about them: euery creature you are owner of, will claime a share in the affection; they there-

therefore that haue much,
and many things, are in
danger to haue their heart
shared out amongst
them.

Also to carnall reioycing,
to take too much delight,
and pleasure in the crea-
tures; yea more then in
our Creator, the giuer of
them; which cooles and
slackens our reioycing in
him; if not expells it, which
carnall mirth goes accom-
panied with lightnesse,
and wantonnesse withall:
as pampered colts kicke vp
the heeles, and full fed
horses fall to neigh-
ing.

Fifthly,

4.

Fiftly, to hardnesse of heart; for as much handy-labour causeth an hard, and brawny hand, so much worldly-dealings with prosperity, an hard, and brawny heart, and more vn sensible of spirituall matters; who sees not this common? In all these respects well might *Salomon* say, *the prosperity of fooles destroyeth them*, Pro. 1.32.

*In aduersi-
tie 4. waies.*

Secondly, in aduersitie, the diuell tempts vs; first to enuie and discontent, when we see others haue more, and prosper better in the world then we; soe the Prophet,

Prophet, *Psal.* 73. 3. *I was envious at the foolish, when I saw the prosperitie of the wicked.*

2. To impatiencie, to murmure, grudge, and fret inwardly; outwardly to quarrell; at least to reason the case with God; so *Iob* chap. 10. 2. *Shew me wherefore thou contendest with mee; is it good that thou shouldst oppresse? that thou shouldst despise the worke of thy hands?* And in sundry other places; as chap. 6. 12. & 7. 12.

3. To distrust, and dispaire; so the Prophet, *Psal.* 73. 13. *Verily I have cleansed*

E my

my heart in vaine, and washed my hands in innocencie for all the day long haue I bene plagued, and chastened euery morning: so David, *1.Sam. 27. 1.* I shall now perish one day by the hand of Saul.

4. To vse vnlawfull meanes, for the relieuing of our selues; thus hee set vpon our Sauour (but he was too cunning to be caught by him) *Math. 4. 3.* Command that these stones be made bread: so he drew Saul to sacrifice. *1.Sam. 13. 9* and David to flie for helpe to Philistines, *1.Sam. 27.* so to numbers of men now adayes;

adaves; lye and dissemble
(saith the diuell) for the
world is so bad, else you
cannot liue; steale, or else
you may sterue; go to a
Witch for helpe, &c. for
there is a salue for euery
sore.

Parish. What are the
remedies to preserue vs
from these snares?

Past. First, if you be in
prosperitie, looke conti-
nually, and prouide for a
change, as certainly as you
looke for night, euen at
noone when the Sunne
shines brightest; thus in
health, looke for sicknesse;
in wealth for want; in

3. Remedies
in prosperity

peace for trouble; in credit for disgrace; yea in life for death; so *Iob* 14. 14. *All the dayes of my appointed time will I waite*, till my change come; and chap. 3. 25. *The thing I greatly feared is come upon me, &c.* The Sunne will not alwayes shine; nor the tide alwayes flow.

2.

Secondly, consider the more you receiue from God, the more you are indebted to him; now, the more a man is in debt, the lesse proud will hee be, if hee be not a foole; and lesse trust to his owne meanes.

Thirdly,

Thirdly, *Reioyce in that you are made low*, viz. in spirit, humbled in a sense of your owne vnworthinesse, *Iam. 1. 10.*

If you bee *in aduersitie consider*, (*Eccles. 7. 14.*) the fountaine whence it cometh, Gods loue; the end whether it aimes your good; and the manifold vse thereof.

Secondly, that howsoeuer God deales with others, yet that you haue more then you deserue; and rather looke to those below you, then those aboue you, which will make you rather thankfull, then

3.

4. Remedies
in aduersity

discontented, or enui-
ous.

3. Thirdly, let patience
haue her perfect worke,
Iam. 1. 4. and as *Dauid*,
Psal. 39. 9. *I was dumb and
opened not my mouth, be-
cause thou didst it; so let
your hand bee vpon your
mouth, when Gods rod is
vpon your backe.*

4. Fourthly, *Reioyce in that
you are exalted; viz. to the
honour of a child of God,
and heauenly priuiledges,*
Iam. 1. 9.

Parish. Proceed to the
next sort of the diuels
temptations; and acquaint
vs somewhat therewith.

Past.

Past. They are concerning an holy life; that is, a daily endeavouring to order our liues, according to the rule of Gods word in all things; this holy life is the path-way to heauen; which the diuell therefore opposes with all his might, because hee would haue no body come thither; this he doth two wayes; first, by holding men out of this way; which if he cannot, then secondly by hindring and molesting them in it, interrupting them in an holy course: the sleights hee vseth for these purposes are these:

1. By charming mens

E 4 minds

*The fifth
sort of the
diuels temptations.*

*Sundrie
flights bin-
ding an ho-
ly life.
Misconceits
of it.*

minds with misconceits of an holy life; to thinke, that to be a little sorrie for their finnes; to haue some good words sometimes; to heare Sermons, now and then; and to bee mooued at the hearing of Gods word; & do some good duties; nay to liue at a venture, with some generall good meanings, is a godly life; and as for framing themselues to Gods word in all things to do nothing but what that allowes, (which is an holy life indeed) that they thinke precisenesse and singularitie; who euer liued so? a thing impossible to
liue

liue so; an vncomfortable,
and vnchearefull life, and a
toyle most tedious; an vn-
gainefull course, that hin-
ders mens thriving in the
world, and that of all o-
thers this is not the most
happy life, but the worst
life of all.

2. By discouragements,
buzzing into mens minds,
that if they once begin to
liue thus, then they shall
be counted, and called Pu-
ritans; no body will care
for their company; their
rich friends will frowne vp-
pon them, they shall bee
disgraced, scorn'd, and
mocked, and troden downe

*Discourage-
ments.*

of euery body ; go to now
(saith the diuell) how like
you this geere? were you
not better keepe an ordina-
ry pace with your neigh-
bours, and the most, then
to out-run them, and so to
be hooted at by them, and
come backe againe with
shame?

And if (for all these sug-
gestions) hee see, that the
common pace, and way
will not hold them, but
that they will bee leaping
foorth into better straines
of holinesse, then he sends
out his instruments to fall
on them, with open
mouth, baiting them with
reproa-

reproaches, and scornes,
&c, to fetch them backe a-
gaine, and preuailes ouer
many.

3. He tempts men tou-
ching an holy life, by draw-
ing them into a contrary
path, viz. to sinne, and
things vnlawfull; which
because it is the diuels
plain-path, and people loa-
ther to come on, it being
so euident a way to hell,
(for many giue backe at
the sight of sinne, and
naming of vnlawfull, as
the horse in the way at the
thiefe in the hedge) there-
fore hee useth subordinate
meanes; as ignorance of
good

*Drawing to
sinne.*

good and euill; whereby to hoodwinke them; 2. Error taking euill for good, and good for euill, that they shall not bee so shie, and squeamish of sinne, nor make such scruple. 3. Custome, 4. Examples; by which as strong coards and cartropes that hee fastens vpon them, he draws them along to sinne, and to things vnlawfull; and so to hell more smoothly.

*Abusing
our liberty.*

4. By abusing our libertie to excesse in things lawfull, either to set our hearts too much vpon them, or to be immoderate in the vse of them:

God

God giues vs an inch, and
the diuell will perswade vs
to take an ell. Now this
know, there is nothing so
good, great, or small,
which we may and do vse,
but the diuell can and
doth hide himselfe in it, (as
he did in the Serpent in
Paradise;) and therefore if
you fall vpon that with
ful. mouth, and swallow it
downe without suspition
or mistrust, you will take
downe the diuell withall,
that is hidden in it; and ô
what a wofull thing is that!
hee will neuer cease wor-
king within you; so that
you shall be sicke at heart
after

after it, and haue an hell in your conscience; yea, and vlesse you can bring him vp againe, and discharge him by painefull sorrow, vnfaigned repentance, and confession, hee will poyson you within, and murther your soule.

5. Hee hinders a holy life, by cunning temptations and shewes of Religion, and holinesse, both generally, and in particular actions.

*Shewes of
holinesse, in
generall.*

First for the generall course of life; what? will you needes be holy (saith Sathan) will nothing else serue your turne to keepe credit

credit? &c. hold you then,
take it you but looke what
he hath put into your hand
now, what is it? nothing
but an emptie shew of a
godly life, I warrant you;
for when he sees men rea-
ching after a godly life; he
quickly thrusts into their
hands the shadow, and
outside of it; which they
poore fooles greedily
snatch vp, and hold fast; as
if it were the thing indeed,
thorow they haue no sub-
stance, nor power of Reli-
gion, nor sensible working
of godlinesse in them, nor
any euidence of the new
birth, nor the Image of
God

God imprinted on their
soules: the diuell mocking
them with the shadow in
stead of the substance;
such are all hypocrites,
whereof there are abun-
dance; and men of ciuill
life onely, which because
they deale iustly, pay eue-
rie body their owne, and
do no body any harme,
and none can detect them
of any grosse matters,
therefore thinke, they
haue gotten a godly life
by the end, which will car-
rie them thorow to hea-
uen: thus by these shewes
the diuell keepes them
from a good life indeed,
giuing

giuing them the shells,
but deceiues them of the
kernell: as when they shall
come to be opened, they
shall see; Oh how will
they cry out! wo and alas
how are we becheated!

Secondly by shewes of
holinesse in particular
actions, for the infernall
broker the diuell, vpon a
good pawne, that is the
soule, will helpe men, to
the stolne liuery cloake of
holinesse, and vertue: as
Fidlers and Players, get
some Noble-mans coat,
that they may not bee
knowne to be, what they
are by statute. Thus *Saul*
vnder

*In particu-
lar.*

a 1. am.
13. 3.

b Mat. 14.
9.

c Ioh. 5. 16.

d Mat. 23
14.

e Acts 5.

f Ioh. 12. 6.

a vnder the pretext of Religious sacrificing, was drawne into disobedience.

Herod b vnder shew of conscience, and keeping his oath to murder *Iohn*. The Iewes c vnder seeming care of keeping the Sabbath, to persecute Christ. The Pharises d vnder the cloake of long deuotions to deuour widdowes estates.

Ananias and *Saphira*, e vnder shew of bountifulnesse to the Church, into grosse lying, and dissimulation, And *Iudas* f vnder colour of care for the poore, into damned couetousnesse.

Nay so cunning is the diuell

diuell so growne, that hee
will sometimes resist good-
nesse, with true goodnesse
indeed; by an vnseasonable
interposition thereof to
disturbe an holy action:
as to be reading the Scrip-
tures, or a good booke,
while the Word is in
Preaching to vs; to talke
of some good points of a
Sermon in time of the
Sacrament: to be asking
some good questions when
we are ioyned in prayer:
to occupie the mind in
some sequestred, (be it ho-
ly) meditation, when wee
are met for Christian con-
ference, and such like. For

*Resisting
goodnesse,
with good-
nesse.*

as

as the Lord brings good out of euill, so the diucll brings euill out of good; nay turnes good intoeuill.

Parish. This snare is cunningly twisted, with a fine thred indeed: but are these all the meanes he vseth against an holy life?

Pastor. No for if none of the former feates will do the deed, then sixtly he will trie what he can doe, by whiling men off with delays; what? wold you haue true godlinesse, and repent indeed? well, you shall, all in goodtime, no haste: you haue many yeares to liue; time enough hereafter; in
space

6.

Delays.

space comes grace; thus by
delayes he keepes men of,
from entring vpon an ho-
ly course; knowing that the
longer it is delayed, the
more still for his aduātage;
for it may bee that houre
may be ouerslipt, wherein
grace might haue bin had;
& after, the heart (by Gods
iust iudgment) giuing ouer
to an euerlasting hard-
nesse and impenitency: the
very losse of minutes may
be vnreouerable; or else
the habituall practise and
custome of sinning: or else
sicknes, & old-age wil make
them more vncapable of
a change, and holy life: for
if

if the diuell be to strong for men, that they cannot breake loose from him, when their vnderstanding, memory, wit, spirits, are most fresh, and liuely, shall they thinke they shall bee too strong for him, when all is decayed, and they growne weaker? Oh madnesse and folly!

Or it may be, death may cut them off before their time they thought on, to get godlinesse in; and then they fall short, and into the diuels mouth; all this hee knowes well, & therefore will still make them fooles with delay.

2. As

2. As also secondly, some hee tempts, with puttings off of particular duties in an holy life; as hearing the Word, receiuing the Sacrament, family-duties, secret prayer, meditation, examination, &c; another time will do as well; you may haue more leasure; more mind to it; you haue other businesse now, &c. These are Satans wiles, for he knowes the delay breeds neglect, neglect distate, distate backsliding; oh fearefull!

Parish. But haue we no helps, & remedies to countertermine him, in all these
fore

*Putting off
good duties.*

Sixe remedies for bodily life.

forenamed plots of his, against an holy life?

Past. Yes, that we haue; we want onely grace and skill to vse them.

First, concerning misconceits of it, wee must haue through acquaintance with a godly life indeed; and know, that is not impossible, but *Plaine to him that will vnderstand*, Pro.8.9.; not vncomfortable, for *these wayes are wayes of pleasantnesse*, Pro. 3.17. not singular, for *we haue a cloud of witnesses*, and examples, Heb.12. not a tedious toile for *Gods commendements are not grieuous*, 1.Ioh.

1. *Ioh.* 5. 3. not vngainfull,
for godlinesse is great gaine,
1. *Tim.* 6. 6. but the very
happiest life of all; *Having*
the promise of this life, and
of that which is to come.

1. *Tim.* 4. 8.

As for discouragements,
you must remember our
Sauours words, *Matth.* 5.
11. *Blessed are you when men*
shall reuile you, and persecute
you, and shall say all manner
of euill aganst you, falsly for
my sake.

As touching things vn-
lawfull, there is an appro-
ued good remedy, tryed
and vsed by *Ioseph* many
hundred yeares agoe; *How*

F can

2.

3.

1. Sam. 18.

9.

4.

*can I doe this, and sinne a-
gainst God? So we; is not
this sinne? What should I
get by it? will it not be bit-
ternesse in the end? be wise
oh my soule; sinne not; an-
swer the tempter, as the
Witch to Saul, wherefore
seekest thou to take me in a
snare, to cause me to dye?*

Concerning abuse of
our libertie to excesse, in
things lawfull, the helpe is,
*Be sober, be vigilant, 1. Pet.
5.8.* not suffering our hearts
to take their fill of these
things; wee must be spa-
ring; and rather nibble on
them, then deuoure them
with open mouth; & then

we

from Heauen.

99

we shall as the subtil fish,
take the baite, and leaue
the hooke; that is, we shall
enioy lawfully, the good
things of this life, & leaue
Satan behind; that was hid
in them.

Concerning emptie
shewes of holinesse, know,
that a faire face, and foule
heart, is abomination to
to God; and to thinke that
these will serue, is as ridi-
culous, as for one to thinke
to liue by the sight of meat,
or smell of mony, or sha-
dow of apparell hanging
on the wall; or a painted
house to keepe him from
wind & weather: Remem-

5.

F 2 ber,

ber, *Genes. 17. 1. Bee thou upright; and Psal. 119. 80. Let my heart bee sound in thy statutes, that I bee not ashamed.*

As for the hindering of one good action by another, comming in vnseasonably, resisting goodnesse with goodnesse, this is the diuell in the likenesse of godlinesse; which is most dangerous; and therefore *whatsoever thy hand findeth to do, (i.e. that ought to be done) Do it with thy might. Eccl. 9. 10.*

6.

As touching delayings; do as *Dauid* did, *Psal. 119. 60. I made hast and delayed*

not

not; and be well assured the present time is most acceptable to God; Behold now is the accepted time, 2. Cor.

6. 2.

For particular holy duties, do not deferre them from one time to another; giue not the diuell one foote of ground; not an haires breadth of time; for he will outrun vs, though wee giue him no ground (vnlesse the Lord plucke vs on, as the Angels did *Lot*) much more then, if wee giue him any ground though but an hand-breadth.

Gen. 19. 16.

Parish. The next (as I

F 3

remem-

*The sixth
sort of Sa-
tans temp-
tations.*

*Euill
thoughts.*

*See Perkins
Treatise of
imaginati-
ons.
Of God.*

remember) you propounded the temptations of euill thoughts; what say you of them?

Past. With these Satan pesters mens minds, thicke and threefold; they come vpon vs, as thicke as moates in the Sunne; indeed they are innumerable; who is able to tell all the euill thoughts, that come into his mind but one day, from morning to night? much lesse then all his life: but yet for a taste, they are either concerning God, or our neighbours, or our selues.

First of God, thoughts of blas-

blasphemy, to murmure, & grudge, & to speak against him in our harts; thoughts of Atheisme, as to thinke there is no God, that he is not present, sees not, cares not though we do euill; or if hee do; yet likes vs well enough for all that; that his word is not to bee feared; not to obey it; that it is in vaine to serue him, &c. thoughts of distrust, as God doth not regard me, will not helpe me, nor saue me, &c. Many such.

Secondly, euill thoughts of our neighbour; as of contempt, disgrace, malice, reuenge, enuie; of euill sur-

*Of our
neighbour.*

mises and suspicious; to deceiue him, and get vniustly from him many wayes, &c.

3.
of our
selues.

Thirdly, of our selues, as thoughts of pride, selfe-conceitednesse, selfe-wildnesse, not to yeeld to any; thoughts of sufficiencie of our owne knowledge, righteousness, goodnesse, &c. Also of securitie, that wee are safe, and out of all Gods danger, yea in euill doings, another while of despaire, &c. with innumerable more, lustfull thoughts, and such like.

Two things the diuell seekes to effect by euill thoughts:

thoughts: first, to corrupt vs, and poyson our soules with them, by liking and approouing of them in the least measure: secondly, at least to interrupt and disturbe vs in well-doing, & good actions by them, thus doth hee often by worldly, nay wicked thoughts trouble our mindes, and put vs out in holy duties: and if he cannot preuaile with euill thoughts, then sometimes by good thoughts, but impertinent to the businesse in hand, and vnseasonable; and therefore in this case become euill; as meat is

F 5 good,

1.

2.

good, but euill when that
choaks a man; and appa-
rell a good thing, but euill
when it helps to drowne
a man: of these good
thoughts for matter, but
euill being vnseasonable,
when they are suggested
to vs, we may say, as *Hu-
shai of Achitophel, Thy coun-
sell is not good at this time.*

2. Sam. 17.
7.

Parish. What remedies
against euill thoughts?

3. Remedies

Past. First, keepe them
out at staues-end; and bee
sure open not the doore
vnto them; that is, take
heed the heart yeeld not,
and so become accessarie
and guiltie; for *the heart
that*

that deuifeth wicked imaginations, is one of the feuen abominations vnto God, Pro. 6. 18.

Secondly, bee well seasoned with the found knowledge, and loue of God, and loue of your neighbour; for wee can hardly intertaine an ill thought, of one we loue well: and with the thorow knowledge of your selfe; so you will not easily intertaine thoughts of pride, selfe-sufficiency, &c. but see your selfe empty, and vnworthy; and will be ready to say with, Iob 42. 6. *I abhorre my selfe:* and with

David

David, Psal. 22. 6. I am a worme.

3. Let your heart be well planed, and smoothed, with the efficacy of regeneration, and then Satan cannot so easily catch hold on you; else if you be rough, and rugged still, a knotty piece, as nature yeelds, he will soone fasten, and hooke these temptations vpon you euery where, and any way, euen at pleasure.

Parish. Which are the next kind of Satanicall temptations?

Past. They may be called sutable temptations; because

*The seuen
sort of Sa-
tans temp-
tations.*

because he fits them to vs, therefore as he sees vs most inclineable; or as hee thinkes may be; either in regard of place, present condition, or naturall disposition.

First, for place, thus he set vpon our Sauour; (but him hee found true Steele against him) hee tempts him in matter of food, in the wildernesse, not in the populus citie; hee tempts him to vaine-glorie, in the populus citie on the Pinnacle of the Temple, not in the wildernesse: Thus *Dauid* was tempted to adulterie, walking idly
no

on the house toppe, and *Bathsheba* before his eyes; but to slaughter of *Nabal*, and all his house, when hee was in his weapons, chafed in his mind in the wilderneffe; thus in company he tempts, to do as others do, though euill; alone to secret filthy facts, that blush at the light.

Secondly, for present condition; thus he set vp-
on *Lot*, to commit incest, when he was in drinke; whom, if he had beene sober, he could not haue o-
uercome; but he knowes he can make any thing of a drunkard to serue his
turne,

turne, a blasphemer,
whoremonger, murtherer,
what not? Thus he tempts
the rich man to laniſh out
in prodigall expenſes, not
(lightly) to pilfer, creepe in
at windowes, &c. but the
poore man to pillſering,
not to great, and braue ex-
penſes; he will not ſo ſhoot
away his arrowes in vaine,
but as neere as he can hee
will ſo ſhoot them, that
they may hit, and ſticke.

Thirdly, for naturall
diſpoſition, hee knowes
what temper we are off;
and how inclinable in re-
gard thereof; and ſo frames
his temptations accor-
dingly;

dingly; knowing that hee can most easily ouerthrow vs that way, that he sees vs leane most vnto; as an house or tree, looke which way it leanes, that way it is most easily ouerturned, and most likely to fall; a little twitch will doe it, when we are comming on alone. In this kinde of tempting vs, he hath the streame of our naturall inclination to helpe him; he sailes with wind & streame, and therefore most likely to haue quicke speed.

This melancholike persons he tempts, with sad perplexed thoughts, and
terrors,

terrors, terrible apprehensions, and dreadfull dreames; with carking care for the world sometimes, feare of wants, with solitarinesse to draw them to desperate attempts; as to drowne, or otherwise to make way with themselves, with vnsociablenesse; to refuse good company, yea holy meetings, & the assemblies of Saints.

Cholericke persons, because he knowes they are of an hot temper, hee seekes to set them all on fire with wrath, and rage; and blowes them vp into a flame of railing, reuiling, cursing,

curſing; yea of blowes, wounds, murder, and alſo to haſtineſſe, and raſhneſſe, which doth nothing well; yea ſometimes to vnwarrantable, and prepoſterous zeale; as *Peter* to ſlaſh and cut.

They that are of a pleaſant diſpoſition, giuen to mirth, and lightſomenefſe, he tempts to ouerſhoot themſelues, by too much company-keeping, merry-making, iollity, lightneſſe, &c. And as that is true that when a man is moſt merry, hee is neereſt danger; ſo theſe of all others he ſooneſt giues a fall, by
how

how much they tread
more lightly then others,
as the least touch on the
toe when one is running,
and the least stub in the
way when on is on
his gallope ouerthrowes
him.

Parish. Haue we any re-
medies against these temp-
tations, that are thus cun-
ningly fitted, and shaped
to our inclinations?

Past. Yes, the best way
to catch Sathan in his
owne craft, and take him
in his owne snare. First,
wisely obserue which way
you are most inclinable,
and what sinnes you are
most

*Remedies
against.*

most subiect vnto: and then secondly, bend all your strength, to fortifie your selfe well there; that you may be supported from falling that way; and into those sinnes that you leane most too; set your shores to hold vp most on this side; that is most frequent & feruent prayer to God; keepe a double watch ouer your heart; and bee double-charged with good proofes, and arguments out of the Word of God against these sinnes especially.

Parish. What say you of the next sort? why doe you

you call them methodicall temptations?

Past. Because the diuell herein obserues a certaine method; proceeding orderly, and by degrees; from smaller matters to greater; and so the Apostle styles them, Ephe.6.11. artificiall, or methodicall wiles.

Thus the tempter works; first, hee beginnes with moates, that can scarce bee discerned, they are so small, (vnlesse it be by a very cleare sun-shine of the Word) that is things questionable, whether they be sinnes or no; but after

*The eight
sort of the
diuels tēp-
tations.*

methodicall.

after by degrees he comes
to beames, great and
grosse sinnes that may bee
quarterd; which if hee
should tempt vs to at the
first dash, would strike such
an horror into vs, that we
should fly from them; hee
thinkes it no wit to be-
gin to enter vs with the
but-end of the wedge; and
as we see some find a iust
horror in leaping downe
from some high tower, yet
may be perswaded to dis-
cend by staires into the
bottome, so Sathan toles
men on handsomely, step
by step, which may bee
called the ladder of hell:

as

as *Jacob* was the ladder of
 heauen, for his looked vp-
 ward, but this downe-
 ward. Thus was *Achan*
 tempted to the execrable
 thing; he saw, he coueted,
 he tooke, he hid. So *Dauid*
 to forbidden *Bathsheba*,
 by dissimulation, drunken-
 nesse, murther. So *Salomon*
 first to toyes and vanities,
 Apes and Peacockes, then
 to excessiue lusts, last to
 idolatrie; with many moe
 examples; as *Peters* deni-
 all, &c. So now adayes,
 Sathan tempts men to
 theft, first to pence, then
 to pounds; first to breake
 hedges, then houses; so to
 swearing

Ios. 7. 21.

2. Chro. 9.
21.

swearing, first by an ouer-
common vse of precious
faith, and troth, then to
counterfet oathes, lastly to
full, and foule-mouth'd
oathes indeed: so to adul-
tery, first by wantonnesse,
then vnseemely meetings,
and vncomely gestures,
lastly to lewdnesse, and
common dishonesty: thus
also to lying, first in iest,
then in craft, by equiuoca-
ting, after to grosse lying,
and impudent facing;
thus also to gaming; and
thus to ill-husbandry; with
many moe.

Herein the diuell deales
like a skillfull Log-cleauer,
that

that first enters his worke
with a little wedge, then
comes on with a bigger,
but at last chops in his rea-
cher, which makes all
split, and fly a sunder; so
the diuell first enters vs
with an euill thought, or
motion; then inueigles vs
with delight; so drawes
on to consent; from con-
sent to the act; from the
act to the accustomable
practise, and habite of sin;
from an habite to bo-
asting of it; from boasting
to defence; from defence
to hardnesse of heart, and
an heart that can not repent,
Rom. 2.5. thus splitting

G mens

'mens consciences, hee makes woful wrack of their soules; so that if hee can but wind but in his crafty head, he cares for no more, let him alone to get in therest; and looke for no other but the whole diuell to follow after; for though the beginnings of sinne be somewhat shamefac'd, mannerly, and modest, yet the progresse is more bold, and audacious; and the latter end impudent, grosse, and shamelesse; euen as *Salomon* speakes of the words of a foole; *The beginning thereof is foolishnesse, but the latter end thereof*

thereof is mischeuous madnesse, Eccle. 10. 13.

Parish. This is very euident, in common practise: but what helpes haue we and remedies against these temptations?

Fourre remedies.

Past. If you would escape the danger of this snare, you must take heede of, and resist the very first beginnings of sinne; crush them in the shell; (as you would do Cockatrice egges) for then are they at the weakest, and you at the strongest; and therefore most likely to preuaile against Sathan in
G 2 them;

I.

them; and be well assured,
that the least leake of sinne
lets in a sea of misery; as a
little pricke of a thorne
may bee the losse of a
limme; nay if you be wise,
if any thing do but looke
like sinne, beware of it;
Abstaine from all appea-
rance of euill, 1. Thes.
5.22.

2. Know well that sinne
be it neuer so little, the
least that can be imagined,
helped to put Christ the
Sonne of God to death;
(for if he had died for none
but great finnes, wee
should haue beene dam-
ned for little ones) go to
then;

then; thinke thus with thy selfe, what! shall I crucifie Christ a little? shall I pierce his heart a little? shall I torment him a little, who hath suffered so much for me, yea infinitely, that I might not be tormented for euer? oh heart bee not so hard; oh deale not soe vnkindely with thy louing Sauour.

3. Consider, let sinnes be neuer so small, yet to make conscience thereof is no small matter; nay it is a great gift to be conscionable in the smalest sinnes; (remember; *well, good ser-
uant thou hast beene faith-*

G 3 full

full in a very little. Luke 19. 17.) and yet the lightest sinne weighes downe the whole world; for it cannot counteruaile, nor make satisfaction for the least sinne.

4. Consider, that the diuell can keepe hold of your soule, by a small sinne; as a bird may bee held in the cage, by a small thred twisted about her claw; let him not therefore take hold on you by any sinne; nor the least degree thereof as nigh as you can; or, if he haue; yet get loose with all speed; for the sooner

sooner the better; and more for your ease; as it is with a linne, or legge out of ioynt, &c. If you haue plaid the foole, and followed Sathan downe a step or two, yet let him not make you tread one step lower, though he should offer you the world to doe it; or threaten to breake your necke, if you would not; but rather be skrambling vp againe as fast as you can.

Parish I pray let vs heare something of the last kind; which you call yeelding temptations; what are they?

*The ninth
sort of the
diuel's temp-
tations.*

Past. They are those wherein Sathan seemes to yeeld, and condescend vnto vs; in letting vs haue our owne wills; and getting loose frō him in some sinne whereby he held vs in bondage before, nay we shall haue what wee will, he seemes to become kinde to vs; and willing to do any thing for vs; but yet all this shall be for his owne further aduantage, to get stronger hold, and possession of vs, and to get our soule into the bargain; for that is the onely merchandise that hee trades for; hee will bee content

content to cringe, and
crowtch, (as they say of
Camels to take vp their
burthen) till he haue got-
ten you on his backe; and
then he will run away with
you to perdition.

First, he seemes to let
go his hold; and giue in,
to let men breake loose
from him, in leauing some
sinne, as prodigality, and
wastfull spending, that he
may take faster hold on
them by another; as by
couetousnesse; because
he perceiued, he had but
flipperie hold before; soe
others, to get loose out of
ignorance, to fall into
H5 dam.

damnable errors and heresies, and cauellings against the truth; others out of open prophane life, to fall into dangerous Scismes, Anabaptistrie, Iudaisme, &c. and many such like.

Herein hee deales like a skillfull Fencer, who giues backe, but till his combatant haue beaten himselfe out of breath; and then he turnes againe vpon him, and winds him which way hee listes: or like a cunning Fisher, who hauing stricken some great fish, lets him play vp and downe, till he haue tired him-

himselfe, and then takes
him vp at his will? not vn-
like the warlike strata-
game vsed by *Iosuah* a-
gainst *Ai*, seeming to flie,
as though they were bea-
ten, till the ambush had
taken the citie; but then
they turned againe, and
made wofull slaughter:
soe the diuell will giue
backe, and seeme to flie in
one sinne, but hee will
come againe vpon vs,
with a fresh supply in an-
other, and murder our
soules, if we take not the
better heed. So our Sau-
our tells vs, *Luke 11.24.*
When the vncleane spirit is
gone

Ios. 8.15.

gone out of a man, &c. hee saith, I will returne whence I came; then goeth he and taketh seuen worse spirits then himselfe, all which enter and dwell there, so the last state of that man is worse then the first.

2.

Secondly, he yeeldingly tempts men, by intising them to seeke, and bee beholding to him for helpes, and courtesies; which hee is very forward to affoord them, hauing a further reach, viz. to hooke in their soule; thus hee will helpe men, to their lost goods, if they will but seeke to the Wiseman, that

that is the diuels Chap-
laine; or if they be bewit-
ched, they shall be vnwit-
ched againe; or if any of
their cattell, they shall but
burne one of the compa-
ny, and all shall bee well;
he will do any thing for
them, but thus he will get
their hearts, by making
them beleeeue, that these
are good meanes, and hee
a good diuell, and that it is
good seeking to him, bet-
ter then to go to God by
prayer :

So he will helpe men to
wealth, (if God do not
crosse him) but it shall bee
by lying, glosing, dissem-
bling,

bling, deceit, swearing, forswearing, forgerie, and such like, there is the soule gone into the match; and to fauour with men, but with manpleasing, and the losse of a good conscience.

2. Remedies
against
them.

Parish. What remedies against these yeelding temptations?

I.

Past. First, take heed, lest the forsaking of one sinne, be not the embracing of another; I giue you the same aduise that wise Physicians giue men concerning bodily diseases; beware lest the recovery of one disease, bee not a lapse into another as bad, or worse,

worse; as the recouery of a quartaine, a falling into a dropsie, scurvie, consumption, &c. so for sinnes the diseases of the soule: when you thinke you haue overcome Satan, in renouncing some one sinne, and that hee is departed from you, yet feare, and suspect lest he returne againe with a fresh supply; and more strongly prouided to set vpon you in another; and bee you prouided for him accordingly.

Secondly, iustly mistrust, and refuse the diuels curtesies and profers of kindnesse of what sort soeuer;
take

2.

1. Sam. 18.
21.

take no manner of kindnesse at his hand, for hee means not well; but as *Saul* gaue *Michal* to *Dauid*, To be a snare vnto him: remember that the very kisses of an enemy are deceitfull, Prou. 27. 6. and know for certaine, that when any benefit is offered to you by sinne, that is the very profferd kindnesse of the diuell; accept not of it therefore, if you loue your owne soule.

Parish. Well, thus farre we are safely come now, by the good prouidence of our God; and haue passed the pikes, the dangers of Satans

Satans troupes: what are wee now to meet withall next?

Past. Next, we shall haue something to do with the world; but cheere vp, faint not; and heark what our Saniour saith, *Bee of good cheere, I haue overcome the world,* Ioh. 16. 33.

Parish. O blessed word! then I hope wee shall do so too: but what meane you by the world? what kind of enemy is it? and how doth it tempt?

Past. By the world wee meane the things of this world, whereof Saint *Iohn* 1. Epist. cap. 2. 16. Makes
three

*The world
what ene-
mie.*

three sorts; viz. *The lust of the flesh* (that is, carnall delights, and worldly pleasures) *The lust of the eyes* (it is worldly wealth) *and the pride of life* (that is earthly honour, dignities, and preferments) so then briefly by the world, vnderstand worldly wealth, honours, and pleasures:

This world (through our corruption) is a fawning, false, and flattering enemy to vs; like a filthy witch that enchants men, that they are not themselves, but become like the drunken-man that knowes not what he doth: An * ancient

*Laſtan. luſi
lib. 2. cap. 1.*

cient Diuine many hundred yeares ago said, *They renounce their Christendome, and disclaime the name of men, which looke not upward, but downward;* which the world makes them do: or it is like a base Curtesan, that with her faire lookes and false flatteries inticeth men into her, but when shee hath got them in, pickes their purses, and cuts their throats; like the Harlot, Prou. 7. 10. *In an harlots attire; (so the world, all for shewes and outsidcs) subtile of heart; lying in waite at euery corner; that with her faire*
speech

speech caused the foole to yeeld; till a dart stricke through his liuer, &c. Ver. 10, 12, 21, 23. Nay though the world flaunts it out like a Lady of honour, yet is shee euen a common strumpet, common for e- uery body, that will make vse of her, or set their mind on her; they shall haue her good will, (be they neuer so base) to be in loue with her, and to enioy her.

*How the
world temp-
teth.*

Now to shew you how the world tempts vs, thus conceiue it; In all those forenamed temptations, whereof wee haue heard, and whereby the diuell en-
snares

snar
stro
uell
a tu
con
I
loa
aga
car
par
dio
ter
ha
on
ob
w
le
g
th
fi

snarcs men, shee hath a stroke, as well as the diuell; and no maruell, being a tributarie to him; and confederate with him.

I suppose you would be loath, we should go backe againe, the same way wee came; to shew you how in particulars; it would be tedious; I will therefore content my selfe, with what hath bene spoken thereof; onely I aduertise you to obserue those remedies well; and so you shall no lesse escape the worlds danger then the diuels; in all those snares: but yet besides, she hath some more peculiar

6. *Temptations of the world.*

peculiar deceits ; some whereof I will very briefly acquaint you with.

First then, shee goes about to deceiue vs, with false and counterfet wares; tempting men to thinke and ouercome thousands with perswasion, that these are very excellent, glorious, and goodly things; and that it is no lesse then an happinesse to haue them.

For which purpose shee sets a maruellous glosse & glistering goodlinesse on them, to dazle mens eyes, and bewitch their hearts; to account them such things

thin
here
did
bro
a I
his
sho
wit
nio
wo
tha
go
fin
tur
ch
be
th
re
th

things indeed: dealing
herein not vnlike as *Iael*
did with *Sisera*, she
brought him a seruice, in
a *Lordly dish*, but meant
his braines should pay the
shot.

Iud. 5.25.

Oh how many are be-
witched with a false opi-
nion, and conceit of
worldly things! thinking
that good store of siluer &
gold, fine apparell, stately-
fine dwellings, rich furni-
ture, feasting and good
cheere, mirth and iollitie,
beautifull women, and
their pleasures, also great
respect, and estimation in
the world, & such like; oh
what

what braue and sumptuous things are these! yea the finest things that are, and most to be desired; whereas it is nothing so; for they are all but base-borne things, and of an earthly breed, not heauenly; and the truth tells vs, they are but *shadowes*, Psal. 39.6. *nay nothings* Pro. 23. 5. *nay worse; euen vanities, and vexations of spirit,* Eccle. 1.2.14. *thorns.* Mat. 13.22. *snares,* and *dangerous matters,* 1.Tim.6.9.

Parish. Then it seemes they are something.

Past. They are not meere nothing at all, I grant

grant, but nothing to that they make a shew of; they are not the things they seeme to bee, viz. not true treasures, as witnesseth our Sauour: nor true pleasures, for they end alwayes in a dispised lothednesse, & sorrowfull heauinesse: *The end of such mirth is heauines:* and Salomon found it so. Nor true honour, therefore our Sauour saith, Ioh. 5. 41. *I receiue not honour from men,* and blames the Iewes, ver. 44. *for seeking honour each of other, and not that which comes from God.* So then these earthly things are not vnlike faire pictures

H . to

Luk. 16. 11
and Mat.
6. 19. 20.

Pro. 14. 13.

Eccle. 3. 11

to the eye, which though they are a substance well coulered, yet are not the things they beare a shew off.

Parish. Men will hardly be thus perswaded of the things they haue.

Past. No maruell for till men be enlightened with heauenly wisedome, they are childish and foolish; and you cannot perswade a child that his gilded gay toy, or hobbyhorse-bells are not gold indeed, or to take a piece of true gold for them.

Secondly, the world tempts men, by making them

them thinke they should be so well, if they had these things, and so well satisfied, that they would desire no more: oh how much good they could, and would do with them! and liue so comfortably; and serue God a great deale better, &c. All which are delusions; for Gods Word tells vs of riches kept for the owners thereof to their hurt, Eccle. 5. 13. and that he that loueth siluer shall not bee satisfied with siluer, nor he that loueth abundance with increase, ver. 10. and that there are men, who know no end of their labour,

H 2 and

and riches, and yet be-
reane their soules of good;
and liue not the more
comfortably thereon, Eccl.
4.8. and Cap. 6.2. See
those places; nay doe not
many such liue much more
vnquietly, and distracted-
ly; and serue God lesse, in
performing holy duties?
now they cannot be at lea-
sure; they haue something
else to do; so that to desire
more of the world, think-
ing that then wee should
serue God better, is as if a
man being to run for his
life and waxing weary by
the way, should clappe
shackles on his legges
thinking

thinking then to runne the faster; the world incumbers vs, as *Sauls* armour on *David*; and as *Martha* was cumbred, Luke 10. 40. 41.

Thirdly, she insnares men to thinke, that these things are their owne, sure enough, to do what they will withall; and shall continue with them, no doubt of it; and sticke by them, to helpe them in time of neede; all which are deceits.

For first, *we* our selues are not our owne, 1. Cor. 6. 19. much lesse these things; as he that is a bond man,

H 3 the

the very cloathes on his
backe are his Masters; these
things are but lent vs; and
we are indebted to God
for them; *The earth is the
Lords, and the furniture
thereof*, Psal. 24, and *the
silver and gold is mine saith
the Lord*, Hag. 2.8. and *the
land is mine*, Leu. 25.23.
they are ours onely to vse
well, and no further: and
for continuing with vs
how can that be? seeing
*riches makes themselves
wings; and flie away as an
Eagle*, Pro. 23.5. and so o-
ther things fleeting, and
vanishing as experience
proues.

And

And as for sticking close
to helpe vs in neede, first
for the soule, they can doe
it no good; neither helpe
it to grace; as faith and re-
pentance, comfort, &c.
when it wants; nor against
terrors of conscience, the
wrath of God, &c. The
soule is as vncapable of
good by earthly things,
as a woodden chest is of
spirituall; and for helpe to
the body how little is that?
How doth a bag of gold
cure the head-ach, if it be
laid too? or a veluet slipper
the gout? or a taffetic
gowne the paine in
the backe? or a fatten
H A suite

suite the ach in the bones?

Parish. But yet wealth and money, though they can not take, or keepe away paines, sicknesse, grieve, &c. themselves, yet will procure vs such meanes, as shall be good helpes, and remedies to vs in these cases.

Past. It is thereafter as God hath a liking to you; if he likes of it such meanes shall helpe, if otherwise they shall doe no good at all; and yet this is all that riches, and worldly things can helpe vs in time of neede; and is not this

a

a poore matter?

But what helpe affoord
they, when wee haue grea-
test need of all, that is in
the houre of death? Doe
they not then altogether
giue vs the slip, and leaue
vs helpleffe? Me thinkes I
heare wealth with the rest
of his Companions; thus
discourfing with his world-
ly maister at the point of
death; well Maister, thus
long haue I serued you; or
rather you haue serued me,
for truth is you haue loued
me too well; and doated
too much vpon mee; and
therefore now you are
likely to speed the worse;

H 5

you

you were my Maister in shew, but I was yours indeed, for you did what I would haue you, and nothing else; thus farre I haue gone with you, but further I neither can nor will; I haue nothing to do in another world; now therefore Master shift for your selfe, for if you go to the diuell, I cannot helpe; I will goe seeke mee a new Master, adieu: Nay (saith his Master) I hope thou wilt not serue me so, now I haue most need of thee; many a nights rest haue I broken for thee, many an houre haue I bestowed on thee,

thee, many a meales-meat,
yea many a Sermon, and
good opportunity for my
soule haue I lost for thee.
wealeth, the more foole you
Master, who bad you do
so? not God I am sure, but
the diuell, and therefore to
him you must go I thinke,
that set you a worke; or
whether you go I know
not, nor I care not; but
further to go with you I
will not. *Master*, Nay, I
pray thee say not so, that
goes to my very heart; go
speake a good word for me
at least, or answer for me.
Weal. Not I, nay I am sure
you shall answer for mee
and

and your selfe too; to tell
you true, I doubt the
place is to hot for me,
whether you are going;
but go trie *Master* first,
how you shall speed, and
if you can get leaue to
come backe againe,
I may happe to serue
you againe; beleene it who
lists; looke, looke here
comes death quivering in
your lippes, quaking in
your ioynts, staring in
your eyes, I cannot endure
the sight of him, oh draw
the curtaines, shift for
your selfe, and I will shift
for one. *Master*, what!
dost

dost thou mocke me, to
increase my miserie, and do-
lour? what wilt thou leaue
mee thus in the straites?
oh that I were to liue in
the world againe; I would
care as little for thee as
thou dost now for me; ah
base vagrant; haue I thus
intertained thee like a little
god, all this while for this?
oh all ye people of the
world, be admonished by
me, if you be wise; take
heed how you giue inter-
tainment to this vaga-
bonly-roging wealth; that
wanders vp and downe the
world, going from on
mans dore to another, and
neuer

neuer continues long in a place; for if you trust it too farre, and make too much of it, it will pilfer more from you, then you shall get by it; and rob you of your best treasure, and run away from you at last, and leaue you in the lurch, desolate, and tormented; as it hath now serued me; see it is gone out of sight, and hearing; Lord haue mercy vpon my soule; but now alas it is too late; I had no mercy vpon it in my life, but gaue it vnto the world, which hauing had the pleasure of it; now casts it off; now the Lord
• will

will haue no mercy vpon it
in death, but sends it to
hell; ô that euer I was
borne.

Lo, here is the helpe
that the world affoordsto
men, in their greatest
neede, and necessitie. Now
then aduise you, *whether*
will you loue temporall
things, and so passe away
with time, or loue Christ,
and liue for euer? *Aug.*

Parish. Me-thinkes the
hearing of this, should
make euery one to take
heede of the world, all the
dayes of their liues: but be
there any more kinds of
temptations wherewith
the

the world beguiles men?

Past. Yea not a few;
two or three more I will
name.

4.

Fourthly, then she
tempts, and ouercomes
thousands in stealing a-
way their hearts from the
liuing God, and heavenly
things; and thus she doth
vnder pretence of great
kindnesse, laying open her
two breasts of pleasure, and
profit to vs, and suckling vs
therewith, or rather in-
chanting vs; for while she
thus bestowes herselfe vp-
pon vs, she seekes insensibly
to steale away our hearts,
& mightily preuailes with
many;

many; for the more wee haue of the world, the more it will haue of vs, and our heart, if we looke not the better to it.

Herein being not vnlike vnto the Vsurer, who vnder pretence of kindenesse imparting himselfe, and his helpe vnto a man in neede, by lending him money, eates vp the man, and deuoures his estate; and all in kindenesse you must imagine. And euen as *Dalilah* neuer ceased lulling of *Sampson* her paramour and cologing with him, till she had got his heart, to take away his life,

life, right so deales the world with vs; the heart is that she aimes at; & therefore will get to sit as neare it as possibly she can; to draw the more affection to her selfe; and the more from God; as the vnderboughs, and suckers on a tree, the nearer they are the root, the more sap they draw, from the prime branches: many tempting smiles also the world casts vpon the heart, whiles it sollicites; the better to inueigle vs to loue her; care for her; ioy, and delight in her; desire her more, yea to put confidence in her;
in

in a word to cast away our
soules vpon her.

Fifthly, the world inti-
ceth vs, to giue her the
prioritie of our seruice; she
striues with God for the
place, and will be serued
before him; the worlds
plough, haruest, market,
or any other businesse if
it come in the way, must
bee tended before Gods,
that is his word, and wor-
ship; as those in the Gos-
pell, one had his *farme*,
another his *yoke of oxen*, a
third his *merchandise*, a
fourth his bride to looke
after, rather then the Lords
heauenly feast; and men
thinke

5.

Math. 23. 5
Luke 14.

thinke there is very great reason for it, for else how should they liue? they should be vndone; what! hath God prouided so ill for your liuing in this world, that either you must serue the world before him, or else you cannot liue? What! is it reason this pranking world should haue attendance, before the Lord that made you? yee fooles and blind, how hath it bewitched you?

Nay not onely the worlds worke, but euen her very play, and pleasure, as cards, dice, tables, in many

ny mens houses take place
before religious duties;
hawking, hunting, bow-
ling, and the like, before
prayer, hearing the Word
of God, &c. Ah, filthy strū-
pet, who will not plucke
downe this painted *leza-
bel*, that perkes vp thus
malepertly aboute the
Lord; and throw her out
as dirt, and dogs-meate;
who is on my side (saith the
Lord) *who? cast her downe.*
So did the Apostle coun-
ting all as drosse, and dung
in comparison of Christ,
Phil. 3. 8.

Lastly, the world doth
tempt vs, by her crossing
and

and thwarting, the manner of Gods proceedings; she frownes on them whom God fauours, and becomes an hard step-dame to them; and smiles on them that God frownes on, to draw vs to thinke that God doth so too, euen as she doth; and so to bring vs into a dislike of the Lord, and his dealings, as hard, and vniust.

As also she inticeth vs; the more the Lord bestowes on vs, the lesse to returne to him, of loue, obedience, thankfulnessse; and the more he doth for vs, and bountifully deales with

with vs, the lesse to serue him; as is vsually seene, when men are fullest, their seruing of God is leanest; who can find in their heart to bee in loue, with this squint-eyed world, that looks thus acrosse, to the Lord, in his doings; and makes vs do so too.

These are some of the snares, wherewith the world intangles vs; and ouercomes many; heapes lie vpon heapes, but who is able to lay open all?

Parish. Alas, what remedies haue wee against these deadly delusions?

Past. S. Iohn tels vs, *this*
is

I.
*Four remedies a-
 gainst the
 worlds
 temptati-
 ons.*

*is the victory that ouercometh
 the world euen our faith, 1.
 Ioh. 5. 4. which thus you
 must vse, first, you must
 verily belecue, and bee
 thoroughly perswaded, that
 these worldly things,
 yea the very best of them,
 are such, as God tels vs
 they are; viz. shadowes;
 vanities, thornes, snares,
 hurtfull, and dangerous
 through our owne corrup-
 tion) to our soules; for the
 reason men are so bold
 with them, and imbrace
 them with all their hearts;
 and full delight, is this;
 because they beleue not
 God that they are such
 things*

things, so dangerous; their monies, goods, lands, preferments, honors, pleasures, delights, &c. they thinke there is no harme at all in them, but all very good, though God say the contrary; 2. You must belecue, that spirituall & heauenly things are far more excellent, no cōparison, as namely the riches of grace, holinesse, glory; our spirituall honors; & heauenly priuileges, spirituall ioyes, and pleasures of a good conscience, & communion with God; w^{ch} but a few beleue though they acknowledge it with their tonges; and so

I long

long the world holds them fast, Thirdly, you must belecue that these most excellent heavenly things are yours, that you haue as good a right vnto them, and interesse in them, as any man hath, in the land he holds; then shall you relish such admirable sweetenesse, and find such inestimable gaine in them, that the charmes of the world shall not be able to worke vpon you, nor worldly things take possession of your soule, the roomes being thus afore taken vp for God.

The second remedy against

gainst the worlds temptations is, you must be very carefull, to keepe your heart chaste, and close to God; let it not be defiled with spirituall whoredome with the world; in pouring out your loue ypon it; for if you do, you can neither loue God, nor be beloued of him, remember alwayes that saying of S. *John, 1. Epist. 2. 15. Loue not the world, nor the things that are in the world, if any man loue the world, the loue of the Father is not in him;* and *Iam. 4. 4. Whosoever will be a friend to the world, is the enemie of God:* and bee

sure, what smiles soeuer the world casts vpon your heart, it will owe you a displeasure; keepe therefore this castle your heart strong against this enemy, for if the castle be once taken all is gone, and vnder command; *keepe your heart aboue all keeping*, Pro. 4. 23.

And when the world shall come scraping for a roome in your heart, cut her vp short, & tell her your heart is bespoken long ago by him, that hath most right vnto it & is best worthy of it; the Lord God, *My sonne giue me thine heart*, Pro. 23. 26. and that which is said

said, Psal. 62. 10. *If riches increase set not your heart thereon,* concernes also all other worldly things.

For this purpose, take heede you minde not these things too much, nor occupie your thoughts too much about them; for the more you thinke of them, the more will your heart insensibly be drawne after, to a loue and liking of them; such connexion is there betweene the cogitations, and affections; and *their end is destruction,* who mind earthly things, Phil 3. 19. mind heavenly things more; for if the

I 3 world

world haue lockt vp your heart close to it, how shall you get loose from it, & be willing to leaue all, when death comes? oh what tugging will there bee then?

3. Thirdly, consider what extreame folly it is, to cast away the soule vpon the world; would not he be accounted a very foole, that should desire, but to act a Noble-mans part in royall apparrell, vpon the stage a quarter of an houre, or to haue the fingring, and telling of money all the day, or to spend one day in dalliance, feasting,

feasting, and iollitie, which if it might be granted him, he would be contented, to loose his life, and be hanged so soone as hee had done? How much greater folly is it then, for the short inioying of the worlds embracings, when the blacke night of death shall come, to haue the soule throwne downe into eternall damnation! Oh *what shall it profit a man, if hee shall gaine the whole world, and loose his owne soule.*

Mar. 8. 36.

Fourthly, bee well contented with your heauenly Fathers allowance for
I 4 these

4.

these outward things; who in his wisdom knowes better then you, how much is fit for you; a weake stomacke cannot digest so much as a stronger; and a wise parent will not giue a little child so great a lanches, though he cry for it, as to an hungry ploughman; for hee would but spoile it halfe; let it content you, that you haue, that is fittest for you; will any body desire for their apparell, to haue the greatest and largest garment, that is or can be made, or that euer any body wore? No, but that which should
best

best fit them euery way for their proportion; so should you do in this case; or else you shall bee as childish as a little child of three or foure yeares old, that assayses to put on his fathers bootes.

Consider, you haue, howsoever, more then you deserue; and as your portion is not so large as that which some haue, so is it much larger then that which other some haue, who yet are better contented and more thankfull: & there is great reason you should rather feare then desire abundance.

I 5

And

And thus farre now we haue reached; and got ground, both of the diuell and the world; there remains the flesh, when we haue done with it, wee haue done with all.

The flesh.

Parish. What do you meane by the flesh? what kind of enemie is it? and how doth this tempt vs?

a Rom. 7. 7.8.

b Rom. 6.6

c Rom. 7.

24.

d Luk. 6. 45

e Rom. 6.6

f Rom. 7.

23.

Past. By the flesh vnderstand the corruption of nature; called also in Scripture, ^a *Concupiscence*, ^b *the old man*, the ^c *body of death*, an ^d *euill heart*, the ^e *body of sinne*, a ^f *law of sinne* in the members, &c. This is in euery one of vs that comes

comes into the world; as
blindnesse and vanity of
minde, wisdom of the
flesh, carnall reason; rebel-
lion of will and wilful-
nesse against the righte-
ousnesse of God; deceitful-
nesse of heart, corrupt con-
science, unruly affections,
and unbrideled passions,
frowardnesse, wrath, enuie,
pride, carnall confidence,
selfe-conceitednesse, impa-
tience, worldly sorrow, &c.
with an infinite deale
more of such like loath-
some stuffe wherewith we
are ouercome; in a word,
whatsoever in our nature
displeaseth God; as no-
thing

thing indeed doth please him, while we are in nature; and till there bee a new nature wrought in vs by regeneration; *They that are in the flesh cannot please God*, Rom. 8. 8.

This flesh is an home-bred enemy, and false traitor to vs; that lies close lurking within our breasts, watching to do vs mischief; not vnlike an unhappie dogge behind a doore; or *Dauids* familiar friend, that did him all the despite, Psal. 55. 13. It diligently obserues all the goings out, and coming in of the soule; and knowes

knowes all that it doth; it will be of our priuie-counsell, and know the greatest secrets of our hearts; and all for this end, that it may disclose vs and our secrets to our enemies, the world and the diuell.

Thus it tempts vs; first it being a strong allye and confederate with them; ioynes with them in all their traines and snares; whereof wee haue heard before; it plots with them in all things against vs, and betrayes vs to them: for they could do vs no harme, if we were true within our selues

*How the
fl. sh tempts*

selues; but it is alwaies true to them and false to vs.

6. *Wayes.*

I.

But further this flesh becomes an offence vnto vs, & works against vs in some more peculiar kinds: first, it is as fewell to the fire, & as very tinder to catch and receiue the sparkes of hell, that is, the euill motions that are suggested to vs, by the world and the diuell; thus letting them in (as it were) at the backe doore, that they may preuaile ouer vs, and tyrannise in vs.

2.

Secondly, hauing thus receiued them in vnto her, she enters into copulation, and

and ingenders with them;
euen with the world and
the diuell; mixing her seed
of good-liking, consent,
delight, &c. with theirs of
euill suggestions: then she
hatcheth these euill mo-
tions thus mixed together;
and multiplies mightily;
bringing forth an innume-
rable & monstrous brood
of sinfull actions; which
are so many venomous vi-
pers and cruell cut-throats
to the foule; and where do
you thinke is all this filthy
doings & defilement com-
mitted? but in the very
best roome we haue, euen
our heart, the place which
the

the Lord our God hath chosen, to set his name there; and reserved for his owne peculiar vse; to be as his chamber of presence in our soule; oh horrible! bold and impudent flesh that darest do thus.

3.

Thirdly, the flesh resists, nay quells, and quashes the good motions of Gods holy Spirit in vs; *The flesh lusteth against the Spirit*, Gal. 5. 17. and *quench not the Spirit* saith Paul, 1. Theff. 5. 19. the heavenly sparks of holy desires, how oft are they nipped in the head by the flesh, that they neuer come to perfection? how oft,

oft, oh how oft doth the Spirit of grace knock at the doore of mens hearts by holy motions! but the base flesh that keepes possession within, answers him roughly, giueth him a shamefull repulse, & sends him away with grosse discourtesie.

Fourthly, it is like to *Diotrephes* that *loves to haue the preheminence*; it striues with God for superioritie in our soules; and to haue the command ouer vs; to which purpose it beares vs in hand, that Gods commands, are too too harsh, austere, and rigorous, (as the

4.
3. Ioh. 9.

the euill seruant, Math. 25.
 24. *Lord I knew thee, that
 thou art an hard man, &c.*)
 and that they are not to be
 endured; and God forbid
 that euery one should bee
 damned, that will not do
 so: but contrariwise, that
 her iniunctions are won-
 drous easie, pleasing, and
 much for our delight; and
 therefore to do what it
 bids vs, it will bee to our
 ease; make much of our
 selues, &c. but not to do
 what God bids vs, no
 though he threaten; but to
 pittie our selues, that shall
 not be vnto vs.

5.

Fifthly, it tempts vs, and
 ouer-

ouercometh numbers of
men by false perswasions,
As first, that God will
beare with vs, though wee
do some things forbidden
in his word, and maintaine
our selues therein: Second-
ly, that none shall see or
know it, when we do euill:
Thirdly, that wee shall ne-
uer come into question for
it: Fourthly, that it con-
cernes not others, & they
haue nothing to do with
it; as if when the house is
on fire, that concerned not
the neighbours: Fifthly,
that they are our foes, that
tell vs of our faults. Sixtly,
that wee may part with sin
when

when wee list. Seauenthly, that a few good words at point of death, as Lord haue mercy vpon vs, &c. will serue to saue vs; with abundance more such like, and of this kind.

6.

Sixthly, it spurrs on our vnruely affections and passions to run out riot; as anger, rage, reuenge, impatiency, frowardnesse, fullennesse, and discontentednesse, carnall ioy, worldly grieve, fleshly lusts, and such like many, hereby to disquiet our minds, to distemper, and vnsettle vs in an holy course; yea to driue all grace and goodnesse out of

of vs
as if
his
affec
diso
foor
uai
can
the
fles
suc
bri
me
vp
wi
wa
qu
an

of vs, and so to ouer-run vs;
as if the enemie can with
his horsemen (such are our
affections) disturbe, and
disorder the armie, he will
soone ouer-run and pre-
uaile at will.

Parish. What remedies
can you helpe vs to, against
these temptations of the
flesh?

Past. First, seeing it is
such a traitor, you must
bring it forth to araigne-
ment; and do execution
vpon it; deale with it as
with an enemie: Two
wayes there are to van-
quish enemies; viz. famine
and fight; both these you
must

4. Remedies
against the
temptations
of the flesh.

I.

must vse against the flesh:
the meanes whereby it is
fed and nourished are like
it selfe, carnall; as carnall
thoughts and cogitations,
carnall desires, affections,
pleasures, talke, and com-
munication, carnall ob-
iects; the calling to mind
also of sinfull carnall de-
lights, iniuries done vs, &
wrongs receiued; as also
idlenesse, excesse of sleepe,
bodily ease, too much
pampering of the bodie,
and such like, all which are
as oyle to the fire, feeding
and maintaining this trai-
terous flesh within vs;
these things therefore and
the

the like must bee withheld from the flesh; that it may bee as it were affamished; thus it shall languish, grow weake, and faint, this is a notable meanes to mortifie it.

As also you must fight against it with spirituall weapons; as the death of Christ by faith applyed to the killing and crucifying of it; and the sword of the Spirit the word of God, the precepts, threats, &c. therein must bee applyed to the flesh, to the wounding and killing of it; thus must we beat it downe; so did the Apostle, 1. Cor. 9.

* ὁ ἰσχυρὸς

27. I keepe vnder my body,
or beate it blacke & blew
with wounds, as the * word
signifies; by body meaning
this sinfull flesh, or corrupt
nature; hereunto also holy
fasting in due order and
season, is of singular vse;
and prayer of great force.

2.

Secondly, account it
monstrous and vnnaturall,
to honour the flesh so
much, as to set the crowne
on her head, to make her
Queene; to take iniuncti-
ons and commands at her
hands, and to follow her
dictates; this is like as if
you should set a blind, or
vnruly mad-horse fore-
most

most in the teame: and *the wisdome of the flesh is enmitie against God*; and if you liue after the flesh you shall die, Rom. 8. 13. that is eternally, and haue your portion among the damned ones in hell, thinke on that well.

Thirdly, beware you be not subiect to such base commanders, as vnbridled affections, and head-strong passions are, how shall they well gouerne you, that haue no gouernement of themselues? and be well assured, the stronger the passions are, the greater weakenes they

K arc;

are; for he is not the strongest, nor wisest man that shewes most passion, but he that subdues it most, Pro.16.32. be not therefore subiect, but get the masterie ouer these; kurbe, and bridle them; keepe them vnder good gouernement.

4. Fouthly, remember and obserue well what the Apostle saith, Gal.5. 16. *Walke in the Spirit, and ye shall not fulfil the lust of the flesh*; that is, order your life according to the direction, and motions of the Spirit of grace, by Gods Word, and you shall not

not bee led into temptation, as captiue by the snares of the flesh; nor held in bondage thereby; this do, and you shall bee saued.

And this you are well-come now to your iournies end; thanks bee to God, that hath led vs along thus safely hetherto.

Parish. Sir I thanke you for your helpe, and good company: But I pray what benefit shall all they haue that daily make vse of these things, and so escape the dangerous temptations of all these our spirituall enemies.

Past. You now see whether such shall come, as do so; euen into the suburbs of heauen, a sanctified life, where they must be content to waite a while, till the gate of eternall life be opened to them, by a temporall death; and then they shall be taken in euen into the Citie, the celestiaall Ierusalem; where *they shall for euer be with the Lord*; wherefore let them comfort themselues; and one another therewith; and thinke vpon that our Sauour saith, Reu. 3. 21 *To him that ouercometh will I grant to sit with me*
in

*in my Throne, euen as I also
ouercome and am set downe
with my Father in his
Throne; and Chap. 22. 14.
Blessed are they that do his
commandements, that they
may haue right to the tree of
life, and may enter in
thorow the gates into the
Citie.*

FINIS.

*Bebold Sathan hath de-
sired to haue you, that hee
may sift you, as wheat, Luke
22. 31.*

*Watch, and pray; that ye
enter not into temptation,
Matth. 26 41.*